

CLASSICAL WEEKLY

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ABSTRACTS OF ARTICLES

NOTATE BENE

magistri et

magistrae

Latinae

LIBER PRIMUS

Anno Primo

Hoc vere

apparebit

IO TRIUMPHE!

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AB AUCTORIBUS CLARIS ILLIS SCRIPTUS



ULLMAN
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CLASSICAL WEEKLY

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COMING ATTRACTIONS

JUNE 5-6 Cedar Crest College, Allentown

6:30 P.M. For the seventeenth consecutive year the public is invited to see a Greek play in the Cedar Crest outdoor theatre. This year for the first time the production will be the *IPHIGENIA IN TAURIS* of Euripides.

JUNE 9-11 University of Texas

TEXAS STATE JUNIOR CLASSICAL LEAGUE

Registrar: Miss Lourania Miller, 2543 Gladstone Drive, Dallas

JUNE 25-28 Ohio University

LATIN TEACHERS INSTITUTE

Chairman: Professor Victor D. Hill

Participants: Miss Dorothy M. Seeger, Rayen School, Youngstown, President of the Ohio Classical Conference; Professor Lucy E. Prichard, Marshall College; Miss Octa Kincade, High School, Port Clinton, Ohio; Miss Mildred D. Lenk, High School, Urichsville, Ohio; Professor Edith A. Wray, Ohio University; Professor Paul R. Murphy, Mount Union College; Mr. Ray G. Wood, Director of Ohio Scholarship Tests, Columbus; Professor H. R. Jolliffe, Ohio University; Professor Jotham Johnson, University of Pittsburgh; Professor B. L. Ullman, University of Chicago.

on, Ohio; Miss Mildred D. Lenk, High School, Urichsville, Ohio; Professor Edith A. Wray, Ohio University; Professor Paul R. Murphy, Mount Union College; Mr. Ray G. Wood, Director of Ohio Scholarship Tests, Columbus; Professor H. R. Jolliffe, Ohio University; Professor Jotham Johnson, University of Pittsburgh; Professor B. L. Ullman, University of Chicago.

JUNE 30-JULY 2 Hotel Commander, Cambridge

AMERICAN CLASSICAL LEAGUE

Annual Meeting

President: Professor B. L. Ullman, University of Chicago

Program Chairman: Professor Richard M. Gummere, Harvard University.

Local Committee Chairman: Mr. George A. Land, High School, Newtonville, Massachusetts

EXECUTIVE COMMITTEE MEETING

The Executive Committee of the Classical Association of the Atlantic States met Friday, April 25, 1941 at noon to consider business related to the opening of the Annual Meeting of the Association. The session was held in the North Room of the Hotel Mayflower, Washington, D. C. Presiding was Sister Maria Walburg of the College of Chestnut Hill, President of the Association, who was later to be thanked for her efficient conduct of the Association's business for the past year.

Members of the Committee present were the two Vice-Presidents, Miss Edna White of Dickinson High School, Jersey City, and Professor Moses Hadas of Columbia University, Dr. Lionel Casson of New York University, Professor Donald B. Durham of Hamilton College, Dr. John F. Gummere of William Penn Charter School, Philadelphia, the Secretary-Treasurer of the Association, Miss Mary L. Hess of Liberty High School, Bethlehem, Professor L. Ingemann Highby of

the University of Maryland, Professor Franklin B. Krauss of Pennsylvania State College, Professor Shirley Smith of New Jersey College for Women, Professor James Stinchcomb of the University of Pittsburgh, and Dr. Russell L. Stryker of Townsend Harris High School, New York City. Miss Susan E. Shennan of New Bedford, a delegate from the Classical Association of New England, and Professor W. L. Carr of Teachers College, who represented the American Classical League, were also present by invitation.

The following extract from the minutes of the meeting records the action of the Committee on numerous interests of the Association:

Rev. John P. Carroll, S. J., Dean of the Jesuit Novitiate at Wernersville, Pennsylvania, was chosen official delegate of the CAAS to the centennial celebration of Fordham University to be held September 15-17, 1941. Miss Mildred Dean of Calvin Coolidge High School, Washington, is to represent the Association at a meeting of the American Council on Education.

The matter of cooperation with the Classical Association of the Middle West and South and other regional associations in replying to the pamphlet "What the High Schools Ought to Teach" was favorably considered and the Secretary appointed to confer with Professor A. P. Wagener of the CAMWS.

A subcommittee to study the question of the place of the 1942 annual meeting was appointed, consisting of Miss White as chairman, Messrs. Stryker, Highby and Stinchcomb. (This committee reported at luncheon the following day that opinion strongly favored returning to New York City; the report was approved.)

The Program Committee for annual meetings was officially constituted. It will consist of the President, the Secretary, the Editor of CLASSICAL WEEKLY, and the President of the Local Committee. Others may be included if desired by these members. The Program Committee for the Fall Meeting with the Middle States Association, beginning with 1942, will be headed by the two Vice-Presidents of the CAAS.

Since the offer of a choice of The Classical Journal or CLASSICAL WEEKLY for membership had resulted in a large increase in membership, plus an increase in CW, it was voted to cooperate further by approving a combination offer with the American Classical League of CLASSICAL WEEKLY and The Classical Outlook at \$2.70 and CW, CJ and CO at \$4.50

Upon recommendation of the Editor, membership will be taken (at \$5.00) in the Educational Press Association of America.

The Secretary-Treasurer reported a substantial gain in the surplus of CLASSICAL WEEKLY, with a decrease of about \$100 in the surplus of the CAAS. This decrease is not likely to continue, since it was caused this year by the large expense involved in preparing file-cards for the new combination offer and in circularizing a large list of prospective members. Since \$500 was transferred in 1935-36 from the CAAS surplus to CW, it was voted that \$100 of this amount be returned from the current surplus of CW. The Committee unanimously reappointed Dr. Stinchcomb as Editor of CLASSICAL WEEKLY with a vote of thanks for his capable management.

A communication from the Classical Association of New England was read suggesting that that body might offer a combination of CJ and CW to members. From such combinations, CW would receive \$1.75. The Committee approved this plan, to take effect, as suggested by the Secretary of the CANE, in 1942.

A subvention of \$25 was voted to the Classical Association of New Jersey to assist in carrying out its two-year program on "Modernizing and Popularizing the Study of the Latin Language."

The 1941-42 budget, presented by the Secretary-Treasurer, was adopted.

It was announced that the next meeting of the Executive Committee would be scheduled for the Saturday of the week chosen by the Middle States Association of Colleges and Secondary Schools for its November meeting at Haddon Hall Hotel, Atlantic City.

REVIEWS

Plato Latinus. Edidit RAYMUNDUS KLIBANSKY. Volumen I. Meno, interprete Henrico Aristippo. Edidit VICTOR KORDEUTER, recognovit et praefatione instruxit CARLOTTA LABOWSKY. xxi, 92 pages. Warburg Institute, London 1940 12 s.

This attractive volume auspiciously inaugurates the Corpus Platonicum Medii Aevi, the plans for which were outlined in R. Klibansky's *The Continuity of the Platonic Tradition during the Middle Ages* (Warburg Institute, London 1939). The publication of this series of Latin and Arabic texts, which is to be carried out under the auspices of the British Academy, with the aid of the Warburg Institute and the Union Académique Internationale, is an enterprise that will be of great value to students of the history of thought. The present initial volume sets a high standard of excellence for the series, which it is to be hoped that succeeding volumes will maintain.

It is appropriate that the series should be inaugurated with the publication of a translation of what Walter Pater referred to as 'that most characteristic dialogue,

the *Meno*.' The translation was made in Sicily shortly after the middle of the twelfth century by Henricus Aristippus, a learned man whose name suggests Greek origin and who attained to a high position in official circles under William I, king of the Normans; his translations from the Greek included not only the *Meno* but also the *Phaedo*, the fourth book of Aristotle's *Meteorologica*, and possibly other works.

The present translation resembles the majority of medieval translations in being for the most part quite literally a 'word for word' rendering, though there are occasional slight variations in word order and though the same Greek word is not invariably represented by the same Latin word. In particular, there is considerable variety in the rendering of the Greek particles, which moreover are occasionally not translated at all. The result of the prevailing 'word for word' method of translation is that the Latin rendering is often quite unintelligible without the Greek text. The characteristics of the translation as a whole may be observed in the rendering of the famous passage in 81 c-e:

Tamquam ergo anima immortalisque existens et que frequenter nata sit et perspexerit et que hic et

que in Averno et universas res, non est quod non didicerit. Qua de re non mirum et de virtute et de aliis possibile esse ipsam reminisci, que et prius scivit. Quasi enim nature totius cognata existente anima et que didicerit universa, nichil prohibet unum dumtaxat recordatum—quod vero disciplinam vocant homines—alia cuncta ipsum ad<in>veniente<m>, si quis virilis fuerit et minime pre labore desistat querens. Nam querere igitur et discere monumentum totum est. Nullatenus ergo decet persuaderi huic litigioso argumento. Hoc namque nos segnes faciet et est mollibus hominum dulce auditu, illud sane operativos et inquisitivos efficit. Cui ego credens verum esse, volo tecum scrutari virtus quid est.

It is interesting to compare this 'translation Latin' with the vastly more idiomatic style used by Aristippus in the prologue which he prefixed to this work. Moreover, quite apart from the fact that the translation hardly deserves the name of Latin at all, it is not entirely free from inaccuracies. It is clear that Aristippus now and then failed to comprehend Plato's meaning. Yet on the whole his reliability was commendable. A particularly striking error, incidentally, was his misunderstanding of the Doric form *ἄλιον* in the quotation from Pindar in 81 b, which he translates 'maritimam.'

Printed beneath the text of Aristippus' translation is an apparatus giving the variant readings of the manuscripts containing it and a second apparatus indicating, wherever possible, the relationship of the translation to the Greek textual tradition. Because of the occasional slight departures mentioned above from the strict 'word for word' principle, there are times when one cannot be absolutely certain what reading Aristippus found in the text he was translating; but usually where there is any divergence in the now existing Greek manuscripts of the *Meno*, it is clear what reading he had before him. That his manuscript was not one of those now known is apparent from the fact that his renderings do not consistently follow the readings of any of these; they sometimes point to the readings of one manuscript or group of manuscripts, sometimes to those of another. One textual point of special interest is the clear indication that the manuscript used by Aristippus contained the Laconian form *σεῖος ἀνὴρ* in 99 d, a reading not found in any of the existing Greek manuscripts but conjectured by Casaubon.

Carlotta Labowsky's pleasantly written 'Praefatio' succinctly presents the pertinent information about the author of the translation, about the five manuscripts in which it has been preserved and their mutual relationships, about the principles followed by Aristippus in making his translation, about the Greek text used by him, and about various details of the present volume. To the translation are appended two late medieval summaries of the *Meno*, one of them preserved in the form

of marginal notes in the Oxford manuscript of this work, the other contained in the manuscripts at Erfurt and Berlin. At the end of the volume is an Index Verborum, prepared by L. Minio-Paluello. It consists of two parts, an index of the Greek words of the dialogue with their Latin equivalents and references to the various passages in which these occur, and an index of Latin words with the Greek words to which they correspond. These lists should be useful to all students of medieval Latin.

The extraordinary accuracy with which the printing has been done in those parts of the volume where it is possible to check on it gives the reader confidence in the accuracy of the whole. The only errors that have been noticed by the present reviewer are two very unimportant omissions: (1) the failure to note in the second apparatus at 82 b that the words translated 'Grecus autem est et grecissat' are assigned in the Greek texts to Socrates; and (2) the omission in the Latin index of *πῶς* as one of the words to which 'qualiter' corresponds. All who had any part in the production of the book are warmly to be congratulated.

L. R. SHERO

SWARTHMORE COLLEGE

Der Typhonmythos. By GERHARD SEIPPEL. 155 pages, frontispiece. Dallmeyer, Greifswald 1939 (Greifswalder Beiträge zur Literatur- und Stilforschung, Nr. 24)

The philosopher Xenophanes (ap. Athenaeus xi 462 F) felt that it was in no wise suitable to recount at a banquet the fights of the Titans, Giants, and Centaurs. He might have included Typhon, or Typhoeus, among his unattractive subjects, for this horse-eared monster spreading its wings and rising up on its two dragon tails to defy a bolt-wielding Zeus (as it is represented on the Munich hydria illustrated in the frontispiece of Seippel's monograph) is one of the most repellent of the fabulous creatures of ancient Greece. As a subject for a piece of research by a classical scholar, however, Typhon becomes alluring. I am as much interested in Seippel's handling of his material as I am in his subject matter. His method of gathering, sifting and interpreting evidence makes his presentation a quite readable story.

This investigation has many ramifications. The introductory section of the work (5-46) is devoted to various forerunners of Typhon in other lands—Set in Egypt, Liwjatan (Leviathan) in Syria, Illujankas among the Hittites, Tiamat in Babylonia, Ahri-man in Persia. Tales and traditions, some of them fragmentary, as well as excavations, such as the comparatively recent ones at Ras Shamra, have provided verbal and pictorial representations of these monsters. The purpose of Seippel's preliminary discussion is to show that there had already

been fashioned many Oriental patterns for Typhon and for details of the fight between him and Zeus. The principal Greek passages concerning Typhon are Hesiod, *Theogony* 820-70; Aeschylus, *Prometheus Vincit* 351-76; Pindar, *Pythia* 1.15-28; Apollodorus, *Bibliotheca* 1.6.3; and Nonnus, *Dionysiaca* 1.507-34.

Since no early Greek writer, not even Hesiod, had created so definite a picture of Typhon as to impose his conception of the giant upon all his fellow countrymen, they felt free to continue the process of modeling and molding. They could excerpt from Typhon's oriental antecedents whatever appealed to them and also make their own additions. His vicissitudes in Greece are examined in great detail by Seippel in the main part of his monograph, "Die Gestaltung des Typhonmythos im Griechischen und der Einfluss orientalisch-fremdländlicher Züge" (47-147).

Some indication of the many aspects of the Typhon myth emphasized by Seippel may be given here. The religious significance of contests such as that between Ahriman and a god in Irano-Persian story is dropped in the Greek versions, which are purely literary (71). As Seippel states the situation (71-2), "Der Mythos ist im Epos Hesiods hochpathetisch dargestellt, in der Chorlyrik des Stesichoros und der Fassung bei Apollodor burlesk, bei dem Dichter des Ilias-scholions parodierend komisch, bei Pindar mit gemessenem Ernst und im Prometheus des Aischylos mit einem Einschlag ins Ernste, tragische." In the Orient there were precedents for a serpentine creature like Typhon (57, 85-6, 98), for the excision of parts of the body of a god (65), for the flight of a deity before a monster, but not for a general flight of the gods (81), for a sender of winds and other kinds of weather and also of earthquakes (86-7, 110-34), and for similar things, but an early version of the battle between the Titans and Zeus provided a counterpart of Typhon's battle with Zeus (99, 135). It was a Greek innovation that endowed Typhon with a hundred heads (97-8), and his punishment under Etna is a Greek variation of the fettering of Asiatic monsters (70). The story told by Apollodorus to the effect that the issuing of fire from Etna was caused by the bolts with which Zeus overwhelmed Typhon may stem from a Greek author earlier than 650 B.C., who adhered to the tradition of Homer and Hesiod, but placed the setting of his account in the west (135). These details of the Typhon myth and many others are systematically discussed by Seippel.

Naturally not all Seippel's observations are new. Over fifty years ago M. Mayer, *Die Giganten und Titanen in der antiken Sage und Kunst* (Berlin 1887), 228, called attention to the fact that in Greek there is nothing similar to the cutting out of the sinews of Zeus and that the introduction of this act of violence into the story of Typhon and Zeus was due to Egyptian influence. In the same sentence Mayer noted that

Typhon hid the sinews in a bearskin because in Egypt the constellation of the Bear was regarded as the soul of Typhon (see Plutarch, *De Iside et Osiride* 21). Some other interesting material on Typhon may be found in A. B. Cook, *Zeus: a Study in Ancient Religion* 2 (Cambridge 1925), 448-50. He states that the tearing out of the eye of Horus (see Seippel 66) and its restoration are an Egyptian method of referring to explanation of a solar eclipse. Seippel's study does not supersede, of course, the long article on Typhon in W. H. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*.

It is seldom that a monograph so small as Seippel's represents so much labor and thought, for the author had to search the literature of the Orientalist as well as that of the classicist. I am not familiar with many of the books cited in the former class, but this work bears obvious indications of careful use of them. I am quite willing to accept the results of Seippel's fresh study of ancient Greek passages bearing upon Typhon. His conclusions would have been even more interesting and convincing had circumstances permitted him to use fifteen or twenty illustrations, and it would have been a great convenience to the critical reader if he had reproduced in an appendix the originals of the more important Greek passages which he examines in such detail.

The paper and the binding of this monograph are so poor that they do not withstand the handling necessary to enable one to read it. At the present time, however, one should refrain from criticizing Europeans for being economical in their publications. The dilapidation of my copy of Seippel's work is merely one of the many indications that in western Europe the life of the scholar is again beset with the hardships enumerated by Don Quixote: "Eminence in learning is purchased by time, watching, hunger, nakedness, vertigo, indigestion, and many other inconveniences."

EUGENE S. MCCARTNEY

UNIVERSITY OF MICHIGAN

The Gallic War of Julius Caesar, translated into English by EUGENE I. BURDOCK. Illustrated by FRITZ KREDEL. xii, 351 pages. Noble and Noble (New York 1940) \$1.25

Caesar contains such a wealth of information, valuable and sometimes curious, that even high school students thoroughly enjoy poring over his work when it is presented in an attractive manner. The technical mastery of Caesar's Commentaries in the original should be vitalized by a wide and thorough reading of the entire Commentaries in translation. This timely edition by Professor Eugene I. Burdock, based on the best of previous works of well known authorities, is the first new translation of Caesar in many years. Its ex-

cellence furnishes an impetus for the continuous reading of the marvelous narrative. To enliven the text, Helen Gentry, one of America's outstanding book designers, supervised the format and Fritz Kredel, one of the foremost book illustrators, drew the illustrations.

It has purity of style quite in keeping with the ideal of Caesar. He was noted for his purity of style, and a single illuminating sentence on this point has been preserved from his theoretical treatise on style (*de analogia ad Marcum Tullium Ciceronem libri duo*), which he found time to compose while crossing the Alps in the midst of his Gallic campaigns: *habe semper in memoria atque in pectore, ut tamquam scopulum sic fugias in-auditum atque insolens verbum*.

Quintilian says that Caesar's Commentaries were history itself, clarified in his own mind before it was recorded in matchless form and style. He alone combined the functions of doer and recorder.

The Commentaries of Caesar enable the reader to understand the background of the life and death struggle now being waged on the Continent. There you find recorded how the Germans first crossed the Rhine into France and how England was invaded. The use of this translation in a Caesar class where pupils are mastering the language of the original will give abundant opportunity for a better understanding of the old-world background as related to modern problems.

The translation maintains the usual chapter and book divisions. It has introductory captions which serve in a manner as an outline of the subject matter, as *Gaul and Its Inhabitants*, *The War with the Swiss*, *First Expedition into Germany*, *Siege of Cicero's Camp*. The language of the translation maintains the spirit of the Latin narrative. The speech of Critognatus, an Arvernian nobleman, is an excellent example. Caesar records it thus, "Among the rest I must not omit a speech remarkable for its extraordinary and inhuman cruelty that was made by Critognatus, an Arvernian nobleman, whose authority was equal to his birth. I shall not, he said, trouble myself with that opinion which links ignoble servitude with the gentle name of surrender. Yet I say that what you mistake for courage is only effeminacy that does not know how to suffer privation; for many have welcomed death of their own accord who could not have suffered pain. If you will allow me to sway you, let us imitate the example of our forefathers who in that far more dangerous war with the Cimbri and Teutoni, being shut up within their towns and reduced to the same necessity, rather than surrender, sustained themselves by the bodies of those whose age had made them unserviceable for war; and if history had not given us so glorious a precedent we ought to have made one ourselves for the sake of public liberty and the instruction of posterity."

What emerges from this scholarly translation for the non-specialist reader is especially an overwhelming im-

pression of Caesar's genius in statecraft. Caesar achieved his conquest of Gaul not more by his legionaries than by the way he dealt, at times hardly and highhandedly, but generally wisely and fairly, with those who passed beneath his sway. This masterpiece of his is without question one of the major historical and literary heritages of European civilization which no educated person can afford to ignore, for it is a handbook in the methods of the greatest venture in antiquity, the formation of the Roman empire as a world empire.

NELLIE ANGEL SMITH

STATE TEACHERS COLLEGE, MEMPHIS

The Fish-Tailed Monster in Greek and Etruscan Art. By KATHARINE SHEPARD. xii, 125 pages, 103 figures on 16 plates. Privately printed, New York¹ 1940 \$2

This neatly printed Bryn Mawr dissertation has a very attractive appearance. It includes sixteen excellent plates (103 figures), an appendix, and an index. Figure 59, consisting of eleven coins and designated *a* to *k* in the text, appears without the letters in the plate.

Dr. Shepard has followed a chronological order in discussing the various objects on the different monuments, coins, seals and the like. After beginning with Babylonian seals she deals with archaic Greek art and continues down to late Etruscan objects. The material is logically presented and well organized, though there is not much discussion attempted beyond a description, classification, and dating of the object.

In her conclusion the author states that she has attempted to trace the origin and evolution of the types of sea monsters employed on the monuments of Greece and Etruria. This she has done well. Oriental influence has been heavy in the case of most, e.g., the merman, mermaid, *Skylla* (possibly from Phoenicia via Crete), the dolphin-rider (via Crete), hippocamp, and the *ketos* (via Crete). Dr. Shepard finds that the Old Man of the Sea and *Skylla* are the most vivid of marine personalities. Above all, she has composed a convenient source-book for anyone interested in illustrations of the fish-tailed monster.

When Dr. Shepard says (16) that she has established the separate existence of the god *Halios Geron* as a pre-Hellenic sea divinity, I am not entirely convinced by her sketchy argument, though the conclusion is probably correct.

In the opinion of the reviewer it is worth while to make a few remarks on the score of what may be called good English usage. One need not read far to be impressed unfavorably by the frequency of such expressions as "sickle wings," "horse body," "exergue symbol," "hippocamp type," "Nereid rider" (but always "dolphin-

¹The author's address is 520 West 114th Street, New York.

rider"), "dolphin legend," "meander border," "coin type" (often), and over sixty others noted, but at the same time "almond-type," "snake-heads," "vase-handle," "vase-painters," but also "vase painter." "Deep-set eyes" and "deepset eyes" (54) further indicate uncertainty in the use of the hyphen. Frequent use of the suffix "-like" in awkward combinations such as "un-fishlike," "crescentlike," "acanthuslike," "serpentlike," "calyxlike" is noticeable; others combining Anglo-Saxon elements are less awkward.

The words "ketos" and "kete," occurring frequently, are always in italics, but such words as protomai, apoxygma, pistrix (except for the first instance), centaurotriton, etc., all equally un-Anglicized, are not. The word "sea" in combinations is hyphenated, e.g., "sea-monster," "sea-god," "sea-horse," but always "sea thiasos." Terra cotta (thus in Webster's dictionary) appears as one word (74, 79, 89). Moreover, such expressions as "Panaitios Painter," "Kadmos Painter," "Euergides Painter," "Nike Parapet," and others, do not make for smooth reading, though possibly in customary usage in such references.

On pages 77-8 occurs an incomplete sentence, and on page 5 "ear of corn" is misleading. On page 7 reference is made to "another author" whose name should be given if known, otherwise cited as anonymous.

The book, however, merits praise in its concise presentation of material and convincing argument.

LESLIE D. JOHNSTON

EARLHAM COLLEGE

Outline of a Theory of Linguistic Change. By

HARRY A. DEFERRARI. 21 pages. Privately printed, Washington¹ 1941. Lithoprinted

To the author, Associate Professor of Romance Languages at the Catholic University, "the basic cause of linguistic change is the interplay of . . . two urges . . . the one for effectiveness . . . and the other for conservation of energy" (21; "linguistic change" meaning phonetic change). While the latter factor constantly tends to simplify, through assimilation of sounds and related changes, the phonetics of language sometimes to such an extent as to cause ambiguous homonymy, the need for effectiveness takes care of the maintenance or establishment ("dissimilation" in a broader sense) of essential phonetic distinctions. The application of this dual principle to Vulgar Latin and Romance grammar is shown with several examples.

It is certainly possible to classify sound changes as Dr. Deferrari does, and the procedure may turn out useful. Above all, it cannot be denied that many changes consist in phonetic simplification, be it by

¹The author's address is 2407 15th Street, N. W., Washington, D. C.

disappearance (*pt > tt*, i.e. long *t*) or insertion (*nl > ndl*) of elements, or by other features. One may only question whether such a classification actually establishes the *causes* of phonetic change, since it fails to tell why a given change which might have occurred centuries earlier took place at a given time and in a given direction. The factors giving rise to those changes are, it seems, often to be sought in historical conditions outside the language itself. Also, it may be granted that homonymy is inconvenient and calls for remedy; but (as Deferrari of course admits) there *is* homonymy, even in Romance, and the extent to which it was still "bearable" can be told only from the extent to which it was disposed of. Finally, there is no way of telling beforehand just how the actual or potential homonym had to be changed in order to escape its dangerous state; apart from the various possibilities of phonetic differentiation, there was also the one of word-substitution, etc.

While it appears doubtful whether Deferrari's theory accounts for the causes of phonetic changes, it has all chances to prove a serviceable principle for their description. That is why even classicists interested in language will await with unusual interest his forthcoming Phonology of Italian, Spanish and French (from the introduction to which this ambitious little book is taken). For the virtues and faults of so general a system as is here set forth cannot be done full justice unless its application to the whole grammatical material of a language in its development is observable. Deferrari's few examples of detailed discussion may not always be fortunate; e.g., It. **amma*, the expected form from Lat. *anima*, could never have been confused with *ama* from *amat* (5), as long and short consonants were always phonemically distinct in Italian; but they give an idea of how interesting such discussions may become if presented in a more comprehensive form.

H. M. HOENIGSWALD

YALE UNIVERSITY

Chronicle of John Malalas, Books VIII-XVIII.

Translated from the Church Slavonic by MATTHEW SPINKA with the collaboration of GLANVILLE DOWNEY. vi, 150 pages. University of Chicago Press, Chicago 1940 \$1.50

The Chronicle of John Malalas is a curious farrago of fact and fancy. In eighteen books the author undertakes to give us a history from Adam and Eve to his own day, ca. 563 A.D. Gossip is given as fact; important and trivial events are related with equal seriousness. The Hannibalic War, the destruction of Antioch are apparently no more important to Malalas than the tale of a talking dog or of a mysterious giantess. But worse than the want of proportion are the astonishing and amusing blunders. Hippocrates and Democritus are con-

temporaries of Pelops, Minos, and Heracles; Herodotus is placed subsequent to Polybius; Cicero and Sallust are Roman poets.

Despite such glaring faults, however, the Chronicle offers some valuable historical materials, and, as Krumbacher has observed, it is important for the history of literature, since it was the first of a long series of chronicles written for popular taste. The Chronicle enjoyed a lasting popularity and was extensively used by later Byzantine chronographers. Perhaps as early as the tenth or eleventh century it was translated into Slavonic and used in ancient Russia for the compilation of chronicles.

Since Malalas is especially important as a source for the history of his native city of Antioch, the Committee for the Excavation of Antioch and its Vicinity sponsored the translation of those portions of the Slavonic version which might supplement the research on the history and topography of Antioch. The work under review is a cooperative project. The translation of V. M. Istrin's edition of the Slavonic version is the work of Professor Spinka, while Dr. Downey has compared the English translation with the Greek texts, supplied a number of footnotes, an excellent bibliography, and an index. The editors have incorporated some of Istrin's footnotes and added some new ones. Spinka's general introduction, based upon Istrin's introductory notes and the work of several other specialists, explains the limits of the work and gives a brief summary of the current critical opinion regarding the Slavonic version.

Spinka shows that the great hopes that the Slavonic translation might be of value in supplementing the Greek text have not been justified. The Slavonic version is not a direct translation, but only a transcript from an earlier translation made perhaps in the tenth century. Moreover, the Slavonic translator did not produce a literal translation of the Greek original, but for the greatest part paraphrased it. Nevertheless the Slavonic version yields a modicum of information which is not to be found in the Greek text and enables us occasionally to reconstruct some of the corrupt readings in the Greek.

It is doubtless true that the Slavonic version will have to be considered in any study of Malalas. A comparison of the Greek text with Spinka's translation of the Slavonic indicates, however, that there is very little in the latter that cannot be found in more detailed and accurate form in the Greek. It is unnecessary to cite more than a few examples to show how inferior the Slavonic version is. The following passages, *inter alia*, are either omitted or highly condensed in the Slavonic version: Book VIII. Bonn ed., 200.14-17; 200.20-201.11; 202.15-21; 203.3-7, etc. Book X, 232.16-234.9 (greatly abridged in the Slavonic); 234.22-235.9; 235.10-236.3; 243.16-244.15; 261.8-268.21 (a number of passages important for archaeological research are omitted). Books

XI, XII and XIII are very fragmentary; these are a few of the longer passages omitted in the Slavonic: 275.11-276.21; 277.20-278.19; 283.2-288.4; 316.1-326.7; 328.17-330.20; 337.12-350.21. The remaining books show as many omissions.

Unfortunately the editors have failed to indicate all the omissions. The reader will, in any event, wish to keep the Bonn edition of the Greek text before him, but the work of comparing the Greek and Slavonic versions would be greatly facilitated if the omissions were clearly indicated. It would have been equally desirable to furnish notes wherever the Slavonic version amplifies the Greek text.

The value of the translation is further reduced by the failure of the editors to indicate specific textual differences between the Greek and the Slavonic. This is especially true where numbers are concerned. A few examples may be cited. Page 11 of the translation has five Ptolemies ruling for 107 years; the Greek text is 92 years. Page 16, Alexander Nicator rules for 4 years; Greek, 36 years. Page 19, three Antiochids are mentioned, the Greek text mentions nine. Page 54, 230,000 Galileans and Jews participate in a riot; the Greek text mentions 30,000. Page 71, Antoninus Pius reigns for 13 years; Greek, 23 years. Page 95, a reference to the 23rd year of the Antiochid era, the Greek refers to the 523rd year. Page 135, 689 years elapse from the beginning of the reign of Augustus to the end of the second consulship of Justinian; in the Greek text, 559 years.

A number of explanatory notes are very full and informative, but generally the editors fail to elucidate the text or even to show the differences between the Slavonic and the Greek versions. In many cases the meaning is thereby seriously affected. These are some examples of passages which would seem to require some explanation. Page 14, the reference to a copper statue is meaningless without a note to indicate that the Greek text shows that it was a statue of Athena. Page 18, for Antiochus Euprepes the Greek text has Antiochus Euergetes. Page 19, the reference to a Roman consul is, as the Greek text indicates, to Aemilius Paullus. Page 19, Sallust is said to refer to this consul in his "writings about the Greeks"; the Greek text refers to Sallust's Catiline. Page 26, the triumvirs are Octavian, Antony, and Leonidas [*sic*]. Page 29, Nicodemus is king of Bithynia; the Greek text gives the name correctly as Nicomedes. Page 69, Christians are persecuted by Decius during the reign of Vespasian; in note 3 the editors point out that this is an obvious error, but they fail to indicate that the Greek text relates that the persecution occurred in the consulship of Decius and Rusticus. Page 71, the reference to Marcus Aurelius' son, Antoninus Severus [*sic*] requires an explanatory note. Pages 75 and 77, the month Daisios is rendered by the Slavonic translator as July; the Greek has June.

The bibliography is excellent. It contains titles of works relating to Malalas issued since the appearance of Krumbacher, as well as some earlier works not mentioned by him. The following titles may be added: J. B. Bury, 'The Text of the Codex Baroccianus,' *Byzantinische Zeitschrift*, 6 (1897) 219-30, and C. E. Gleye, 'Ein Beitrag zur Charakteristik des Malalaswerkes,' *Pädagogischer Anzeiger für Russland* 4 (1912) 360-2.

This English translation of the Slavonic version of Malalas adds very little to the material on Antioch and other subjects that can be gleaned from the Greek text. The results of this opus sudoris magni are, therefore, largely negative. But since the Slavonic version has not been extensively used, it is at least an advantage to know how little can be found in it. That little could have been rendered somewhat greater had the editors chosen to take a broader view of the scope of their editorial duties. One may nevertheless hope that the appearance of this book will stimulate further interest in Malalas. A new edition of the Greek text, based on all the extant materials, remains a prime desideratum, and to the future editor the work of Spinka and Downey will doubtless prove useful.

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A History of Paragraph Divisions in Horace's Epistles. By ROY E. WATKINS. 134 pages. Privately printed, Claremont, South Dakota 1940 (Iowa Studies in Classical Philology, Number X) \$2.75

Dr. Watkins' dissertation is a careful and complete piece of work. It has, however, probably been of much greater value to his own knowledge of Horace and of the scientific method than it will be to classical studies in general.

The Introduction, Chapter I, defines the paragraph and reminds us that although paragraph divisions were not generally employed in antiquity, printed editions show wide variation in the number of paragraphs used to indicate transitions in thought. The author consulted the three largest collections of editions of Horace in the United States, namely, those of Harvard and of Princeton and of Mr. Stephen E. Hurley of Chicago. He cites by the numbers of the Mills College check list (see CW 32 [1938-9] 187) the editions which he consulted but found of no value to his study because they indicate no paragraph divisions.

Chapter II, Paragraph Divisions in Selected Editions, gives for each epistle the lines at which paragraphs begin in selected editions from that of Pincius (1495) to that of Villeneuve (1934). These figures do not show that any attention was paid to possible reasons for such divisions. However mechanical this work appears, it is undeniably accurate, for even the edition of Morris

(1911) which employs a single paragraph division at 1.1.53 is included.

The figures of Chapter II are summarized in Chapter III. The earliest edition with each variant series of paragraph divisions is noted. Then the number of editions following each variant is given, divided into groups according to date within half centuries. The average number of paragraphs used in each half century is also computed.

The final chapter contains the author's conclusions: that editors vary paragraphing according to whether a separate paragraph is indicated for sub-topics as well as for principal divisions of the thought, that an original editor influences successive editions, and that varying length of paragraphs in an edition of a classical text is due to some extent to the fashion of paragraph lengths in the contemporary writers of the period. He then gives his suggestions as to the best places at which to begin new paragraphs in the longer epistles. He makes no claim to originality in these suggestions, in each case adopting the form of some existing edition but giving no reasons for his preferences. He expresses the hope that his study will aid future editors, especially in the *Ars Poetica*, since he has noted more possibilities of division than would occur to any one individual. This seems to pave the way for Studies in the *Ars Poetica*, announced as "in preparation" in the Iowa series.

The Bibliography includes a list of the editions studied and of the modern works quoted.

The book will be of interest to prospective editors of Horace, who must now be decidedly few in view of the limited possibilities of publication. It will show students that there is room for wide divergence of opinion in regard to the mechanical arrangement of classical texts.

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Il consenso degli sposi e la perpetuità del matrimonio nel diritto Romano e nei Padri della Chiesa. By GIUSEPPE D'ERCOLE. 60 pages. *Apollinaris*, Rome 1939 (Reprinted from *Studia et Documenta Historiae et Juris* 1)

The tendency to restrict divorce which is apparent in Roman legislation from Constantine to Justinian has often been interpreted as a result of Christian influence. But, although this interpretation is obvious, it cannot be directly substantiated by the laws themselves. This does not mean that Justinian ignored the Church in his laws regulating divorce. An outstanding example of his favor is Novella 117, 10, where an exception is made to the prohibition of divorces *communi consensu* for the benefit of those who wish to enter upon a life of monastic chastity. The penalty for divorcing *communi consensu* for any other reason is enforced en-

trance into a monastery and loss of property, part or all of which goes to the monastery, depending upon the presence or absence of descendants and ascendants (Nov. 134, 11, which confirms and strengthens 117, 10).

But these provisions, while tending to increase the property of the Church and to facilitate entrance into monastic life, cannot be used as direct proof that Justinian and his predecessors were moved by the Christian conception of marriage to keep their subjects within the bonds of matrimony by making divorce difficult. The problem must be attacked by establishing, so far as possible, the true nature of the changes which were made in the classical or pagan conception and practice of marriage and divorce in post-classical times, by examining the views of the Christian Church on marriage and divorce, and by comparing the two in order to fix the extent of influence or relationship.

Giuseppe D'Ercole has undertaken to do this in the monograph which is the subject of this review. Technically, it is a thorough and convenient study. The evidence is cited at length and is remarkably complete. The printing is clear and free of errors. The conclusions and philosophy I shall deal with below.

D'Ercole begins with the classical conception of Roman marriage as defined by Bonfante: a status de facto, the duration of which depends upon the willingness of the immediate parties to remain in the status and to consider each other as man and wife (*affectio maritalis*). With this he compares the Christian view of marriage as expressed in the early Fathers of the Church. The divine command: *quod Deus coniunxit homo non separet* had necessarily led to a point of view differing completely from that of the classical jurist. By the time of Saint Augustine, Christian opinion had crystallized to the point where we can define as Christian doctrine the view that marriage was a contract which could only be terminated by the death of one of the immediate parties. Both Saint Ambrose and Saint Augustine speak of this as divine law which the Christian must obey, in spite of contrary views expressed in man made laws. Separation for due cause (adultery) is admitted, but the bond of marriage is not invalidated thereby and a new union under any circumstances is considered adultery.

Coming now to the legislation of the Christian emperors, D'Ercole undertakes to demonstrate that the various restrictions placed upon divorce oppose the classical conception of marriage as a status de facto which endures only as long as *affectio maritalis*. The best example of this restrictive legislation is Justinian's prohibition of divorces *communi consensu* with the exception mentioned above. Here we must agree that fact does not agree with earlier theory; for, although

the original consensus which brought the marriage into existence and the *affectio* which continued it from the classical point of view have disappeared, this is not sufficient cause to terminate legally the state of marriage according to Justinian's law.

But D'Ercole goes farther. He would explain this deviation from classical theory in Justinian's laws by assuming that Christian doctrine had largely supplanted classical theory in the mind of the law giver and was thus responsible for the practical changes in the laws. This is his chief point—a point of theory—and I cannot follow him here for these reasons.

First of all, I grant that repudiation of certain classical concepts about marriage and divorce is inherent in the new legislation. But it does not seem to me that the essential point, the recognized existence of divorce as a social institution, has been affected. This opinion is based on the fact that divorce was never abolished. Disregarding the many causes for divorce recognized as valid by Justinian, we have the invalid cause of common consent with the exception mentioned in the first paragraph of this review. But even in this case which is so directly opposed to classical theory and practice divorce is forbidden, not abolished. Persons divorcing in violation of the law are punished, but the divorce is not invalidated. Hence we are confronted here with an act, the consequences of which are recognized as valid by the law while the act itself is an infringement of the law. Since part of the penalty for the infringement is incapacity to remarry, D'Ercole seizes upon this incapacity as an example of Christian influence, recalling that the Church held that any such remarriage was adultery. But, if the views of the Church played so large a part, I would ask why persons divorced for any of the numerous causes recognized as valid by Justinian were not prevented from remarrying, that is, from committing adultery in the eyes of the Church.

Analysis of this point has shown the flaw in D'Ercole's method of reasoning. There has been no change in the fundamental principle regarding the dissolubility of marriage. A marriage may be dissolved legally or illegally with attendant penalties. This is in direct opposition to the fundamental doctrine of the Church on the matter and we can hardly assume that this doctrine furnished the basic legal concepts for the new laws.

On the other hand there can be little doubt that Christian doctrine played a practical part in making divorce difficult. Its later triumph in this matter was obviously being prepared over a number of years. But if this is so and D'Ercole's study does much to confirm it, it is a pity that he failed to grasp the practical solution of the problem: Justinian's method of complying with Christian thought without destroying the pagan concept of divorce as a legitimate social institution. To me it is clear that Justinian was attempting

to meet Christian demands by restricting a practice abhorrent to the Church without giving up the fundamental idea on which the practice depended. In restricting the practice, he was not concerned with the fact that he was repudiating fine points of classical theory. The institution of divorce did not depend on abstract theory for its existence, but on its long history as a social practice and its place in the mores of the people. Church and State in Christian countries have always had to cooperate and compromise on social problems. The importance of the family unit was not a Christian invention and in the case before us the Christian ideal tended to work for the good of the social community in such fundamental aspects as children, property and sexual morality. Justinian could promote its practical effectiveness among his subjects

by restricting divorce. But he was unwilling, so far as I can see, to accept its new and revolutionary principle as a foundation for his marriage legislation.

I see by Professor Green's review of a recent treatment of the subject by E. J. Jonkers (AJPh 62 [1941] 120-2; I have not been able to consult the book myself) that Jonkers emphasizes the social and economic motives of the new marriage legislation while denying Christian influence. After reading D'Ercole's monograph, I agree with Professor Green that this denial must be modified. Indeed from Professor Green's description, it appears that the works of D'Ercole and Jonkers would serve as excellent correctives for the exaggerations contained in each other.

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ABSTRACTS OF ARTICLES

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LINGUISTICS. GRAMMAR. METRICS

ALESSIO, G. *Un nome di pianta ligure, preindoeuropeo verbasum*. The word *verbasum* is exceptional in Latin because of its Liguro-Iberian suffix. It belongs to a series of Mediterranean plant names. The suffix *-asco* has probably a collective meaning.
SE 13 (1939) 317-30 (Hanfmann)

DEVOTO, G. *Pala "Rotondità" (*falter 'le cupole', Palatium 'Caclius')*. *Falado* and *palatum* descend from an Aegean root *pal/fal* meaning 'dome, lid, hill, sky'. Hence Italian place names such as Falterona.
SE 13 (1939) 311-6 (Hanfmann)

PALLOTTINO, M. *Note linguistiche*. (1) The application of historical parallels taken from religious documents of Italic nations to the linguistic problems of the Etruscans, as exemplified by Olzscha's treatment of the Agram Linen, constitutes an important subsidiary method in linguistic research. (2) A defense of P.'s theory of morphological redetermination against an attack by Nehring.
SE 13 (1939) 331-6 (Hanfmann)

PHILOSOPHY. RELIGION. MYTHOLOGY

BENVENISTE, E. *La légende de Kombabos*. Studies the history of Kombabos (found in Lucian, *Dea Syria* 17-27) and collects a number of similar tales from the literatures of various peoples. His conclusion is that the story probably originated in Iran and originally had nothing to do with the cult of Atargatis.
Mélanges Dussaud 1.249-58 (Gilliam)

LINDBLOM, JOH. *Job and Prometheus. A Comparative Study*. The two tragic characters are similar in that both appear unjustly punished by God and both are ineffectively consoled by sympathizers. In the end, however, Job submits to God's incomprehensible will, while Prometheus is reconciled to a changed Zeus. "The Old Testament idea of God is a deeply religious one, the idea

of God in the Aeschylean drama is a typically mythological one."

ΔΠΑΤΜΑ 280-7

(Salzer)

OLSSON, BROR. *Drohungen an die Götter. Religionsgeschichtliche Streifzüge*. The perversion of prayer into threats, characteristic of the ancient Egyptians and seen in the papyri, sometimes occurs in as maturely religious a man as Martin Luther.

ΔΠΑΤΜΑ 374-8

(Salzer)

PETTAZZONI, R. *La confession des péchés en Syrie aux époques préchrétiennes*. A collection of material relating to the confession of sins by devotees of the Dea Syria (notably at Bambyce and Byblos), of Magna Mater, and of Isis.
Mélanges Dussaud 1.197-202 (Gilliam)

ROSE, HERBERT JENNINGS. *Greek Rites of Stealing*. The passage in Xenophon, *Constitution of Sparta* 2.9, often considered corrupt, refers to a ritual theft practised in the cult of Orthia. A parallel practice is indicated for the cult of Samian Artemis by the story (clearly aetiological) in Herodotus 3.48.2ff. The apparent sacrilege is a piece of sacred magic; in certain modern examples of charms use is made of stolen objects, probably with the idea that these contain more of the personal *mana* of the rightful owner. The whipping which accompanied the theft at Sparta and the position by the altar at Samos were probably intended to protect the participants from any ill effect of their acts.

HTHR 34 (1941) 1-5

(Walton)

ART. ARCHAEOLOGY

BASTIANELLI, S. *Gli antichi avanzi esistenti nel territorio di Civitavecchia*. A survey of archaeological material from the region of Civitavecchia. Includes Neolithic cave and hut dwellings which yielded pottery of Remedello type; rock-cut tombs and slab-burials of the same period; a rock-cut tomb of Siculan type dated in the Bronze age; an early Iron Age hoard and several Iron Age inhumation burials; Etruscan tumuli and rock-cut tombs of chamber-tomb type; Etruscan city walls and foundations of Etruscan houses at Castellino; and many Roman villas and baths. Ill.
SE 13 (1939) 385-402 (Hanfmann)

BISSING, F. W. v. *Materiali archeologici orientali ed egiziani scoperti nelle necropoli dell'antico territorio*

- etrusco. Decima serie.* The tenth installment of von Bissing's Catalogue of Egyptian and Oriental objects found in Etruscan tombs includes objects from Caere and Chiusi in Villa Giulia and in the Museum of Chiusi. Ill.
SE 13 (1939) 447-54 (Hanfmann)
—— *Studien zur ältesten Kultur Italiens. IV. Alabastra.* Deals with use and forms of alabastra in Egypt, Mesopotamia, Rhodes, and Etruria. Alabastra from Etruscan tombs are dated by comparison with the Eastern specimens. Ill.
SE 13 (1939) 131-78 (Hanfmann)
CALAZON, U. *Contributi al paleolitico dell'Umbria.* C. publishes some Palaeolithic (Musterian) material from Pila which is now in the Museum of Perugia. Ill.
SE 13 (1939) 339-42 (Hanfmann)
DE AGOSTINO, A. *Tazze con anse a bottone della Collezione Vagnonville.* A discussion of five Attic black-figure cups with thumb handles, now in the Archaeological Museum in Florence, after their recent cleaning and restoration.
SE 13 (1939) 501-8 (Hanfmann)
DUCATI, P. *Osservazioni cronologiche sulle pitture arcaiche tarquiniesi.* D. criticizes the dates assigned to archaic Etruscan paintings in Tarquinia by Messerschmidt, Pallottino, and Romanelli, and substitutes a higher chronology of his own. Ill.
SE 13 (1939) 203-19 (Hanfmann)
GALLI, E. *La dea madre di Rapino.* A bronze figurine from a cave at Rapino which has as attribute a disk with incised representation of ears is interpreted as the Dea Cerfia of the Iguvine Fables—a native Italic deity resembling Demeter. Ill.
SE 13 (1939) 231-48 (Hanfmann)
—— *Materiali etruschi tudertini a Pesaro.* Publishes two warrior bronzes, a curious incised figurine of a rider, and several Hellenistic Etruscan urns from Todi, one of the Etruscan outposts in Eastern Italy. Ill.
SE 13 (1939) 405-13 (Hanfmann)
IACOPI, G. *Kadiskos?* A bucchero kylix from Satrium which is subdivided by a "partition wall" in the middle is perhaps the kadiskos mentioned in a Delian inscription and in Athenaeus 11.473 as a vase used for mixed libations. Ill.
SE 13 (1939) 427-31 (Hanfmann)
LAKE, AGNES K. *A Note on the Pediment of the "Tuscan Temple".* The attic pediment characteristic of the "Tuscan temple" in the early period derives from the sloping secondary roof below the smoke hole in the elliptical Italic hut, and thus has a bearing upon the origin of the temple itself.
AJA 45 (1941) 71-2 (Walton)
L'ORANGE, H. P. *Ein unbekanntes Augustusbildnis.* A marble head of Augustus in private possession in Norway belongs to the Prima Porta type but shows more realism in features and cranial structure than most portraits of that class. Ill.
ΔΠΑΤΜΑ 288-96 (Salyer)
PACCHIONI, N. *Osservazioni sulle pettinature delle donne etrusche nei sarcofagi e nelle urne chiusine e perugine del III-II sec. a. C.* A detailed discussion of coiffures, including identifications of small objects found in Etruscan "beauty boxes." Detail photographs of Etruscan heads. Ill.
SE 13 (1939) 485-96 (Hanfmann)
PARIBENI, E. *I rilievi chiusini arcaici.* II. The second installment of this monograph on the archaic reliefs of Chiusi contains a discussion of subject matter represented on these funeral urns and a final section on their chronology (550-400 B.C.) and style.
SE 13 (1939) 179-202 (Hanfmann)
ZAMBOTTI, P. LAVIOSA. *Sulla costituzione del eneolitico italiano e le relazioni eneolitiche intermediterranee.* Z. deals with the cultural evolution of the Neolithic and the Chalcolithic periods in Italy. She discusses the following types of pottery: the "impressed" pottery of Molfetta and Stentinello; the incised pottery of Molfetta and Villafraati; the painted pottery of Matera and Castelluccio; and the monochrome pottery of Lagozza, Polada, and Remedello. These types of pottery are assigned to various, far-reaching prehistoric horizons. In the last section Neolithic and Chalcolithic dwellings and tombs of the Mediterranean area are discussed. The Italian Chalcolithic, including that of Sicily and Sardinia, was essentially uniform; its culture was enriched by various commercial influences. The Iberian trade with Crete in silver and copper was of prime importance in causing outside influences to reach Italy. Ill.
SE 13 (1939) 11-83 (Hanfmann)
- HISTORY. SOCIAL STUDIES
FRACCARO, P. *La centuriazione romana dell'agro pisano.* F. has discovered traces of Roman decumani and cardines between Cascina and Pisa. The division of land may have been occasioned by the deduction of the Augustan colony Julia Obsequens Pisana.
SE 13 (1939) 221-9 (Hanfmann)
OLIVA, A. *I frumenti, le leguminose da granella e gli altri semi reperiti a Belverde.* The following vegetable remains have been found in the Chalcolithic and Bronze Age hearths in the cave of Monte Cetona near Chiusi: wheat (*triticum vulgare, turgidum*), barley, millet, beans, peas, and oak. Together with the animal bones found in the same settlement they constitute important evidence for the high development of agriculture in the Italian Bronze Age. Ill.
SE 13 (1939) 343-9 (Hanfmann)
PALLOTTINO, M. *Sulle facies culturali arcaiche dell'Etruria.* P. sees in the recent studies on Italian archaeology the application of the zoning theory. We must differentiate between the cultural level (typological age) and the actual historical date. P. suggests a division of Etruria into five cultural areas and a sequence of four cultural phases for the archaic period in Etruria. The advance from one phase to another is made first in the coastal area of South Etruria and is followed with an increasing lag in the other four Etruscan cultural areas.
SE 13 (1939) 85-129 (Hanfmann)
TROMBETTI, A. *Saggio di antica onomastica mediterranea.* A posthumous reprint of a comprehensive investigation of personal and place names in the Mediterranean area, which had been previously published in Archivio di Filologia Albanese, 1926.
SE 13 (1939) 263-310 (Hanfmann)
- PALAEOGRAPHY. TEXT CRITICISM
BOUTEMY, A. and HENRY, A. *Gloses Françaises du ms. 628 de Trinity College (Cambridge).* The second part of this MS dates from the twelfth or thirteenth century and contains a variety of short pieces; among these is a brief Latin text of unknown identity accompanied by eighty-six French glosses. The MS comes from Canterbury; the writer of the glosses was doubtless an Englishman. The glosses are here presented along with the Latin words they explain; the complete Latin text is not given.
Mélanges Boisacq 1.149-54 (Upson)